Holy Scripture No. 352 2

A CATECHISM

ON THE

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Church of the Holy Scriptures:

ITS NATURE, UNITY, NOTES, POLITY
AND WORSHIP,

DESIGNED FOR THE USE OF

YOUNG PEOPLE AND BIBLE CLASSES

IN THE

Church of England.

BY

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A CATECHISM

ON THE

Church of the Holy Scriptures.

CHAPTER I.

THE NATURE OF THE CHURCH.

Q. What is the original meaning of the word Church?

A. A lawful assembly.

Q. To what was it applied among the Greeks?

A. A civil assembly, lawfully convened.

Q. What is the root from which it is derived?

A. *Kaleo* to call.

Q. How is the verb compounded?

A. By the preposition ek, and the verb *Kaleo.*

Q. What other word is of kindred origin with this?

A. Eklektoi or, the chosen.

Q. How is this derived?

A. From the verb *Lego,* to say, or to choose.

Q. How is the verb compounded.

A. By the preposition ek, and the verb *Lego.*

Q. What is the general application of Eklektoi or the called?

A. A *personal* one, describing a separation to certain civil privileges.

Q. What is the general application of Ekklesia, or the gathering?

A. A *collective* one, referring to an *assembly* of those who are so called and privileged.

Q. How are the words used in the New Testament?

A. In a religious sense: the word Eklektoi, or the chosen as describing the persons chosen of God; the

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word Ekklesia, or the gathering, as the religious gathering of those who are so called, chosen and privileged.

Q. What other terms are used in Scripture in describing the Church?

A. The Kingdom of God. The Kingdom of Heaven. The body of Christ. The Bride. The Vine, also the flock or sheep of Christ.

Q. Who is set forth in all these as the Head of the Church?

A. Christ.

Q. Does Scripture mention the idea of any other Head of the Church?

A. No.

Q. Is there any difference in the application of the words "Kingdom of God and Kingdom of Heaven," as used in the New Testament?

A. Yes.

Q. What is the chief distinction?

A. The Church Visible and the Church Spiritual: The Church Ideal, and the Church Actual.

Q. Refer to passages descriptive of the Church Spiritual.

A. The Parable of the treasure hid in a field, Matt. xiii.: 44. The Leaven, Matt xiii.: 33. The merchantman seeking goodly pearls, Matt. xiii.: 45, 46. The good Shepherd, John x.: 1-18; also Matt. xvi.; 18 "On this Rock I will build my Church." Eph. v.: 25. "Christ loved the Church and gave Himself for it." Col. i.: 10 "He is the Head of the Body the Church."

Q. Refer to passages descriptive of the Church as a visible body.

A. The Parable of the Tares, Matt. xiii: 24. The draw net, Matt. xiii.: 47. The mustard seed. The Sower, Matt. xiii.: 1-8. The wise and foolish Virgins, Matt. xxv.: 1-13. The Talents, Matt. xxv.: 14. The Proverbs, Luke x.: 12. The marriage of the king's son, Matt. xxii.: 1–14. The wicked husbandmen, Matt. xii.: 1–12. The vine, John xv. The unmerciful servant, Matt. xviii.: 23-35. Also Matt. xviii.: 17, "Tell it unto the Church." Acts ii.: 47, "The Lord added to the Church daily such as should be saved."

Q. What are we to regard as the primary signification of those terms, and what the teaching of Scripture as to the nature or *being* of the Church?

A. That it is a spiritual body.

Q. How are the members of the Church spoken of in Scripture?

A. As saints or holy persons: as the elect, or the called.

Q. Of whom is this absolutely and literally true?

A. Of true believers in Christ.

Q. Are such only of the Church?

A. Such only.

Q. How then is the term Saints applied to all the members of the Visible Church?

A. Because of their *profession* of Christ.

Q. How are we to understand the terms "Kingdom of Heaven." &c., as applied by our Lord to the Visible Church?

A. As having a *relative* meaning and application, because in such the essentials of true doctrine are held, and because in such body some are his true servants.

Q. On what do you found your belief of the essential character of the Church, being that of a spiritual body?

A. Upon the nature of God, and upon the character of Christ.

Q. You have now defined the character of the Church to be that of a spiritual body: can you point to any standard Divines of the Church of England as ratifying this doctrine?

A. Yes. The Reformers generally.

Q. Give some quotations.

A. Bishop Ridley, Reformer and Martyr, speaks as follows:—The name "Church" is taken in Scripture for the whole multitude of them whioh profess the name of Christ of the which they are also called Christians. But as St. Paul saith of the Jew. "Not every one is a Jew outwardly, neither yet all that be of Israel are counted of the seed; even so not every one which is a christian outwardly is a christian indeed. For if any man have not the Spirit of Christ he is none of His." Therefore *that Church* which is His body, of which Christ is the Head, standeth only of living stones and

true christians, not outwardly in name and title but in heart and in truth."

Q. Give me another quotation.

A Archbishop Cranmer in his Catechism published by authority in 1548 says as follows :—" I believe in the Holy Catholic Church, that is to say that ever there is found some company of men or some congregation of good people which believe the Gospel and are saved. For this word " Church " signifieth a company of men, enlightened with the Spirit of God which do receive the Gospel."

Q. Can you give me any other Standard Divines since the period of the Reformation as setting forth the same teaching?

A. Yes! The learned and good Richd. Hooker, author of the books of Ecclesiastical Polity, saith as follows :—Whatsoever we read in Scripture concerning the endless love and saving mercy which God sheweth towards His Church, the only proper subject thereof is this Church which we properly term the mystical body of Christ," Eccl. Pol. Book III. 1.

Q. Give me another quotation.

A. Bishop Jeremy Taylor in his " Dissuasive from Popery " says as follows :—" They who are indeed holy and obedient to Christ's laws of faith and manners, these are truly and perfectly the Church. These are the Church of God in the eyes and heart of God : for the Church of God is the body of Christ, but the mere profession of Christianity makes no man a member of Christ, nothing but a new creation, nothing but Faith which worketh by love and keeping the commandments of God."

Q. Give me yet another.

A. The learned Dr. Jackson in his work on the Church, says thus :—" The Catholic Church, in *the prime sense*, consists only of such men as are actual and indissoluble members of Christ's mystical body or of such as have the Catholic faith not only sown in their brains and understandings, but thoroughly rooted in their hearts. All the glorious prerogatives, titles or promises annexed to the Church in Scripture, are in

the *first place and primarily*, meant of Christ's live mystical body."

Q. To what corrupt system in particular does this teaching stand opposed?

A. To that of the Church of Rome.

Q. Does she deny the distinction we have declared?

A. Yes.

Q. For what purpose?

A. In order to insist upon the absolute necessity of membership with her.

Q. How does she do this?

A. By declaring all the promises which God has made to His spiritual Church, to belong of right to her members as parts of a visible Church.

Q. What does she affirm of those who are not in communion with her?

A. That they are without God's Covenant.

Q. What is the consequence of this?

A. That they cannot be saved, except it be by the extraordinary, because uncovenanted mercies of God.

Q. Are we justified in holding this view concerning any ecclesiastical organization?

A. No.

Q. What is the Holy Catholic Church of which we in the Creeds express our belief?

A. Archbishop Usher bears true testimony as follows:—"That whole universal company of the elect that ever were, are, or shall be gathered together in one body, knit together in one Faith, under one Head, Jesus Christ." So also Whittaker in his disputations on Scripture:—"In the Creed we do believe in the Church, but not this or that Church, but the Catholic Church, which is *no particular assembly of men, much less the Romish synagogue*, tied to one place, but the body of the elect, which hath existed from the beginning and shall exist unto the end.

CHAPTER II.

UNITY OF THE CHURCH.

Q. How does Scripture speak of the Unity of the Church?

A. "There is one Body and one Spirit even as ye are called in one Hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all who is above all and through all and in you all."

Q. We have found a distinction in the sense of the words used in Scripture to describe the Church; to which does the aforesaid passage refer, the Church visible or the Church spiritual?

A. To the latter, as it treats of those in actual fellowship with Christ.

Q. What does it affirm concerning them?

A. That they are one in character.

Q. Why?

A. Because they have all been made to drink into one spirit."

Q. Can this be said of all members of the Visible Church?

A. No, not all of these have the Spirit.

Q. How may the primary unity of the Church be most properly described?

A. As an invisible *oneness.*

Q. Is there any difference between uniformity and unity?

A. Yes. The one refers to the Visible, the other to the Spiritual Church.

Q. Which are we considering now?

A. The latter.

Q. What article of the Creed speaks of this spiritual unity?

A. The third article, the latter part: "the communion of saints."

Q. What do you understand by the word saints?

A. Holy persons; true believers.

Q. What does this clause of the Creed affirm concerning them?

A. That there is a communion, or fellowship between them.

Q. What is the nature of this fellowship?

A. A spiritual one.

Q. Why so?

A. Because we profess our *belief* of it.

Q. You have now expressed and described the primary Unity of the Church as being of a Spiritual character; what does Scriptnre say concerning a visible Untiy?

A. Our Lord Jesus Christ prayed that His disciples might so be one.

Q. What conclusion must we draw from this?

A. That many of God's true servants are not in *visible* unity with each other.

Q. To what must we ascribe so lamentable a division?

A. Their imperfect sanctification and the power of sin.

Q. Is it not a grave sin, to disturb the peace of the Visible Church by causing divisions?

A. Yes.

Q. What does St. Paul say concerning those who do this?

A. To mark such as cause divisions and offences contrary to the doctrine we have received from His inspired servants, and to avoid them.

Q. What does our 34th Article say on this head?

A. "Whosoever through his private judgment willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and woundeth the conscience of the weak brethren.

Q. Give me now some authority from writers of our Church, in support of what you have advanced on this subject?

A. Dr. Barrow in his work on the Unity of the Church says thus:—"To the mystical and invisible Church belongs *peculiarly* that unity which is often

attributed to the Church. *This* is the society of those for whom Christ did pray that they might to be *One*."

Q. What is the testimony of Bishop Hall?

A. As follows:—"The word "Church" is not more common than equivocal. Whether ye consider it as the aggregation of the outward, visible, particular, churches of christian Professors, or as the inward, secret, universal company of the elect, it is still One. But if from particular visible churches, you shall turn your eyes to the true, inward, universal company of God's elect, and secret ones, there shall you perfectly find one Dove, for what the other is in profession this is in truth; that one Baptism is here the true laver of Regenertion; that one Faith is a saving reposal upon Christ; that one Lord is the Saviour of His Body." No natural body is more one than this mystical; one head rules it; one spirit animates it; one set of joints moves it; one food nourishes it; one robe covers it. So it is one in itself; so one with Christ, as Christ is one with the Father. "That they may be one even as we are one; I in them, and they in me. Sermon on the Beauty and Unity of the Church.

Q. What is the language of Archbishop Cranmer on this head?

A. "This Christian Church is a communion of Saints, that is to say all that be of this communion or company be holy, and be one holy body under Christ their Head. And this congregation receiveth of their Head and Lord all spiritual riches and gifts that pertain to the sanctification and making holy of the same body. And these ghostly treasures be common to the whole body and to *every member thereof*."

Q. When was this catechism of Archbishop Cranmer published?

A. In 1548.

Q. May we justly regard it as speaking the general views of the Reformers?

A. Yes. It was published by authority of the Church.

CHAPTER III.

RELATION OF THE SPIRITUAL TO THE VISIBLE CHURCH.

Q. We have now considered and finally concluded what is the essential character and unity of the Church. What do Romanists affirm of the meaning of Scripture language concerning the Church?

A. That whenever the Church is there spoken of or referred to, it is as a visible body, organized as such and so discernible.

Q. We have proved from Script[illegible] itself that it is not always referred to, in such sense. What is made the necessary and all-important means of grace from the assertion made by Romanists?

A. The Sacraments.

Q. To whom are these really means of grace?

A. To real believers upon Jesus.

Q. To whom are these made means of grace by Romanists?

A. To all who partake of them, and of such they affirm that each and all are integral parts, or necessarily members of the church because they are receivers of the consecrated elements.

Q. What is the practical effect of Potestant doctrine upon this subject?

A. It makes individual faith and religious character to be essentially necessary to salvation.

Q. What further practical consequences follow from Romish teaching upon this subject?

A. It makes one organization the alone channel of grace, and its Priesthood the alone authorized dispensers of its sacraments.

T. You have already declared that there is a close connection between the church Invisible and the church Visible; what is the bond of Union?

S. The Word of God.

T. How far then does the Visible church represent that church which is Invisible?

S. So far as it exhibits the Word in Doctrine and in practice.

T. Can you support this by Holy Scripture?

S. Our Lord's Epistles to the seven churches, with St. Paul's Epistles to the Galatians, Corinthians and Ephesians, illustrate this position and support it.

T. How does Bishop McIlvane illustrate this connection?

S. As follows, "there is but one real communion of the body and blood of Christ, that of those who feed on Him in their hearts, by Faith with thanksgiving, and yet in Scripture the *visible* Sacrament is called the Communion. 'The bread which we break is it not the communion of the body of Christ;' but in strictness of speech, it is not the communion of the body of Christ, but the *Sacrament or Divinely instituted sign* of that Communion. It is the *visible* Communion: the real is *invisible*."—*The true Temple.*

T. What important testimony is quoted by Bishop McIlvaine in this connection?

S. That of St. Augustine, quoted in our Homilies, to this effect viz., that Sacraments do ordinarily receive *the names of the things they signify.*

T. What is the practical effect of this?

S. The *Sacrament* of Communion is called the Communion. The *Sacrament* of Regeneration is called the Regeneration, so also the *receiver* of these Sacramental signs is called a Christian.

T. You have declared that the Word of God is the (Visible) bond of union between the Invisible and Visible churches, what spiritual quality is necessary in the individual members?

S. A lively Faith.

T. Upon what does the Church of Rome base the doctrine of her infalibility?

S. Upon the position, which she lays down that she only is the true church, "The pillar and ground of the truth."

T. How then are her members bound to receive christianity?

S. As she herself, as the true and infallible church declares it.

T. Does not this entirely deny the right of individual and private judgment?

S. Yes!

T. Did the Church of Rome always deny the distinction between the Invisible and Visible Churches?

S. No! Bishop J. Taylor in his dissuasive from Popery quotes several Romish Doctors, viz., Aquiuas, Petrus, A. Soto, and Melchion Canus, as holding that wicked men are not members of the Church, but only equivocally. "The wicked are in the Church but not of the Church, because the wicked are not of the Kingdom of God but of the kingdom of the devil."

T. When was the present doctrine of the Church of Rome upon this subject officially put forth?

S. At the Council of Trent in 1546.

T. Is there not a mutual influence between the invisible company of believers and the professing Church of Christ?

S. Yes! The Visible Church, as it ministers God's Word does so add members to that which is invisible; as it ministers the Sacraments of Christ, does so together with the Word, nourish and build up the believers on Him; so also it is a most certain truth that the *believing* members of the Visible Church are its *most essential*, if not exclusive support, without whom it could not possibly do Christ's work in extending the Gospel.

T. Is there not a passage of Scripture which describes the connection between the visible and invisible Church?

S. Yes! Acts ii: 47. "The Lord added to the Church daily such as should be saved."

T. What Church is there referred to?

S. The visible Church.

T. Give the literal description of those added to this Church.

S. Those in the way (or process) of salvation.

T. What does this teach us?

S. That God's appointed order is first Faith in Jesus and then confession of that Faith by Sacramental association with the company of professed believers in Him.

T. In what sense do we speak of an invisible Church?

S. As a body of which the individual members can certainly be discerned by God alone.

T. For what reason?

S. Because God only perfectly knows all its members as being partakers of a spiritual quality.

T. How is this connection expressed by Bishop J. Taylor.

S. "All that really and heartily serve Christ, do also *profess* to do so; but the invisible Church ordinarily and regularly is part of the visible but yet that only part that is the true one."

T. What are Hooker's words concerning the importance of the distinction we are here considering?

S. "For lack of diligent observing the difference between the Church of God mystical and visible, the oversights are neither few nor small that have been committed" Book 3 : 1.

Chapter IV.

THE NOTES OF THE CHURCH.

Q. What do you mean by the Notes of the Church?

A. Those outward *marks* or *signs* by which it is declared and made visible.

Q. What is the definition given in our 39 Articles of the Notes of the Church?

A. "The Visible Church of Christ is a congregation of faithful men, *in which the pure Word of God is preached; and the Sacraments be duly ministered according to Christ's ordinance, in all things, that of necessity are requisite unto the same*" Art. xix.

Q. What are the Notes of the Church set forth by the Papacy.

A. Unity, Sanctity, Catholicity and Apostolicity.

Q. What is noticeable in their definition?

A. They here deny any distinction between the Visible and Invislble Church?

Q. How is this seen?

A. They put some of the Notes proper and some of the Attributes or spiritual qualities belonging to true

christians, and the company of those that are such, in the same place and position.

Q. Upon what grounds do we make the preaching of the pure Word of God and the administration of the Sacraments, Notes of the Church?

Q. Because the Word of God is the first and chief means of grace so ordained and appointed of God, both to *create* the Church and to *sustain* it.

Q. Why do we make the due administration of the Sacraments a Note of the Church?

A. Because Christ has given a commandment to those who believe on Him to observe the same, as ordinances distinctive of His disciples, and where His command is obeyed, a company of His believers does surely exist.

Q. What do you understand by "the pure Word of God," as referred to in the Article?

A. Those leading articles or essentials of Christian doctrine which are essentially necessary to be known and believed in order to Salvation.

Q. How would you define them?

A. Truths relating to the person and atoning work of Our Lord Jesus Christ, and those relating to the person and work of the Holy Spirit?

Q. What did Luther declare to be the test of a standing or falling Church?

A. The doctrine of Justification and Salvation by Faith of Jesus Christ alone, and not by our works or deservings.

Q. The definition refers not then to absolute or perfect purity of doctrine, yet what are we to consider of those whose errors do not reach unto the articles before referred to?

A. Any error of doctrine which may be plainly proved by Scripture, if held by a body of Christians makes it so far defective, but if the essentials before referred to are truly held, it may yet be regarded as a true part of the Visible Church of Christ, and capable of Reformation.

Q. What do you understand by the Sacraments being duly administered according to Christ's ordinance, in all things that of *necessity* are requisite unto the same?

A. It is essentially necessary that Water be administered in the name of the Trinity; Bread and Wine, taken and received in remembrance of Christ.

Q. Why do we consider such an administration to be valid?

A. Because Christ's command is fulfilled.

Q. Do we consider it *essentially necessary*, and that the Sacraments are efficaciously beneficial, if administered by a certain *order;* that is by the Ministers or Priests of a certain church?

A. No? Their efficacy rests not with the *givers*, but with the *receivers.*

Q. What objections do Romanists make to the Protestant Notes of the Church?

A. First that every sect lays claim to purity of doctrine, and Secondly that the Notes of the Church should be inseperable from it.—Purity of doctrine they say is not so.

Q. What answer do we give to the former?

A. It does not follow that because heretical sects lay claim to purity of doctrine, they do also possess it, much less that no one can tell what the truth of the Gospel is.

Q. What answer do we give to the latter?

A. There are *degrees* of purity of doctrine. If the Word be not preached there is ordinarily no Church at all, that is no believers in Christ to be found or but *few.* The number of real believers is ordinarily porportioned to the purity with which the Word is set forth. Thus there is a distinction between a *true*, and a *perfectly pure* Church.

Q. Is the Church of Rome a true visible church of Christ?

A. No! for the reason that her doctrine concerning the work of Christ, and the work of the Holy Ghost is essentially erroneous.

Q. What fallacious reasoning do her writers make use of respecting enquirers after the true Church?

A. They suppose such to be seeking to consort themselves with Christ's people, before they have learned to believe upon Christ Himself.

Q. Supposing such to be sincere enquirers after salvation what error would they be labouring under?

A. That of seeking salvation *not by Christ*, but by the means of the Church, which salvation Rome teaches men to expect by its Sacraments.

Q. How will you further show the false reasoning of Romanists in arguing against the Protestant Notes?

A. They condemn us for doing what they are obliged to teach others to do, namely have beforehand some idea of what are the true Notes of the Church.

Q. How is this seen?

A. The enquirer is directed to examine which of several bodies has more clearly the marks of visible Unity, &c. Here it is already assumed that he is convinced of these being the true Notes of the Church. He cannot according to Rome obtain this knowledge from *Scripture*, for this is *Protestant* teaching, nor from the Church for he is supposed to be enquiring for it.

Q. What is he then shut up to the reception of?

A. The receiving of his knowledge concerning the Notes of the true Church, from that Church which claims without any authority that *it* is the true Church.

Q. Show me now the several positions of Romanists and Protestants as to the Notes or Marks by which we are invited to judge between the claims of several visible bodies to be true Churches of Christ.

A. Protestants direct enquirers to judge by the Word of God; Romanists teach them without any evidence, to believe what their Church teaches.

Q. Are all Protestant Churches united in that description of the Church's character which we have already given?

A. Yes! To this correspond the teachings of the Articles of Smalcald, composed by Luther, the Helvetic Confession, the Belgic Confession, the Scotch and the Polish Confessions of Faith, also the Catechism of Dean Nowell of our own Church, published by authority of Convocation.

CHAPTER V.

THE POLITY OF THE CHURCH.

Q. What do we understand by the Polity of the Church?

A. Its mode of Government.

Q. What is now the object of our enquiry?

A. To ascertain from Scripture as far as it affords us instructions, what was the mode of Church Government practised in the Apostolic and early churches.

Q. What distinction is to be drawn between the Doctrine and the Polity of the Church, as viewed by Scripture.

A. The Doctrine to be taught, and that is held by Christians is a matter of *precept* laid down in Holy Writ; the Polity of the Church is not so, but is to be drawn from the *facts* of Scripture.

Q. Is Scripture alone a sufficient and final guide to the true Polity of the ancient Church?

A. No! Recourse must also be had to the History of the Primitive Church.

Q. What is the position of our Church with respect to our own form of Polity?

A. "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostle's time, there have been these orders of Ministers in Christ's Church; Bishops, Priests and Deacons."

Q. What action does she take in consequence?

A. "That no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, of this Church, or suffered to execute any of the said functions except he be called, tried, or examined, and admitted thereto," (as her ordinal prescribes,) "or has formerly had Episcopal Ordination, or Consecration."

Q. Does she in so doing pronounce any judgment against her sister churches?

A. No!

Q. On reference to the Apostolic Epistles and early Church History what do we find most engaging the attention of the Church?

A. Doctrinal Truth, and spiritual religion.

Q. Was there substantial agreement concerning the Church's Government and form of Worship?

A. Yes! On the other hand there are many records of doctrinal differences, and parties created thereby.

Q. What are the two principal forms of Dissent from our theory and practice in the government of the Church?

A. That which is known as the Independent or Congregational form of Government, and that which is known as the Presbyterian.

Q. What is the theory of the Independents or Congregationalists?

A. That by the authority of Holy Scripture each and every congregation is independent of another in respect of its government.

Q. Upon what do they base this statement?

A. They say that the Word Church, as used in Scripture, means in every place a single congregation.

Q. What would follow from this?

A. That the Inspired Word is the only authority over each congregation save their self-elected governors.

Q. Is such a position supported by Scripture facts?

A. No! the word Church is applied to a few believers in a house, to those in a City, and to the whole body of believers in a Nation.

Q. Shew that their theory cannot apply to the believers in a city.

A. The Church at Jerusalem may suffice. The believers there are addressed as *one Church*, and from the numbers converted *of which we are told* in Scripture we cannot place them at less than from 8000 to 12000, and by their theory we are forced to consider that all these worshipped in one Church, and were governed by one Pastor.

Q. What further difficulty is found in their theory?

A. The incapacity of one Pastor to attend them, as well as that of one church or building to contain them.

Q. What view does our great author Richard Hooker take of this.

A. At the first the twelve Apostles dwelt together in Jerusalem, and Hooker having in view the present multitude of believers, thought tha he twelve

Apostles were insufficient to minister unto them, and that they were doubtless assisted by many Presbyters.

Q. What further plea do Independents urge in their favour?

A. That it is said, "they were all together," and "they were assembled with one accord in the Temple."

Q. Must we necessarily suppose that they all were in one place at one time?

A. No! This may be also referred to their oneness of soul, and unanimity of action.

Q. What intrinsic objections are found in the character of the Independent theory?

A. First it is opposed to the *fullness* of the Unity for which our Lord prayed concerning His Church,—namely, a visible unity "that they all may be One."

Q. What further?

A. It argues as a primary necessity, but a small measure of success to the Gospel, and that in its first promulgation, against the clear testimony of God's Word.

Q. What position do the Independents take with respect to Church power?

A. That all power for government is vested in the people, that is in each church or congregation.

Q. Can this be supported by Scripture?

A. No! By Holy Scripture the Apostles were made governors of the Church, and after them, the Clergy in their several spheres of duty, the Bishops in their Dioceses, the Pastors in their Parishes.

Q. What text of Scripture does generally confirm this statement?

A. The Epistle to the Hebrews, Chap. xiii., verse 17. "Obey them that have the rule over you and submit yourselves for they watch for your souls as they that must give account that they may do it with joy and not with grief for that is unprofitable for you."

Q. To whom then are the clergy directly responsible?

A. To Him from whom their office and office-power is derived, even to God.

Q. How would the theory of Independents affect them?

A. It would make them to be the servants of the people, from whom their power is said to be derived.

Q. Does not Holy Scripture give the people a voice in electing of Pastors and making laws for the Church?

A. Yes! As in the choosing of the Seven Deacons, and in the Council at Jerusalem, Acts 15.

Q. Does this privilege at all effect the source of the office-power of the clergy as before asserted?

A. No! their power is still from God, when they are by the Church and its Bishops appointed to the office, and the people acknowledge them as their overseers according to the law of Christ.

Q. What does John Owen, the great Independent Divine say on this head?

A. "This choice or election doth not communicate a power from them that choose unto them that are chosen, as though such a power as that whereunto they are called should be formally inherent in the choosers, before such a choice. For this would make those that are chosen to be their ministers only, and to act all things in their name, and by virtue of authority derived from them. It is only an instrumental ministerial means to instal them in that power and authority which is given to such officers, by the constitution and laws of Christ, whose ministers they therein are. These gifts, offices and officers being granted by Christ to the Churches, wherever there is a Church, called according to His mind, they do in and by their choice of them, submit themselves unto them in the Lord, according to all the powers, and duties wherewith they are by Him entrusted and whereunto they are called "True nature of a gospel Church." Ch. iv. v. 77.

Q. Do these views agree with the teaching of Independents on this head?

A. No! they protest against them.

Q. What position do Independents take with reference to Superior Courts in the government of the Church?

A. That there is no authority in Scripture for such: the decision of each congregation is final.

Q. How will you disprove this?

A. By the Council at Jerusalem recorded in the 15th Chapter of the Acts of the Apostles.

Q. How do Independents evade this?

A. They say first, that they went there to settle the matter of dispute because of the Apostles being there who were inspired men, and also because, although they had Paul with them, yet parties having run so high, made it necessary.

Q. What will you answer to this?

A. The court is expressly said to be composed of the Apostles, and Elders (or Presbyters) and brethren (or the lay members), the matter was dealt with in the way of *argument*, a decree, or dogma was issued in the name of the Apostles, Elders and brethren, *commanding* general obedience, and it was pronounced by St. James, as the Metropolitan, or President of the Council,—further Paul and Barnabas delivered this same decree to the churches, for their governance, wheresoever they travelled.

Q. Does not Dr. Owen again dissent from the Independents?

A. Yes! He says that, "a single congregation, cannot always perform its duty to Christ and the Catholic Church, by its intrinsic powers; that in attempting to do so, it cuts itself off from the communion of the Church Universal, and that it would not be safe, for any man to commit himself to its care."—True Nature of a Gospel Church. Chap. 11.

Q. How do Independents agree with the views of Presbyterians in regard to Church Government?

A. In denying that there is more than one Order in the Ministry.

Q. In what respect do they differ from them?

A. First in their position as to Church Courts, and Secondly in that they reject the Presbyterian form of Government by Lay Elders.

Chapter VI.

The Polity of the Church.

Q. What position do the Presbyterians take with respect to Superior Courts for the Government of the Church?

A. They recognize a Court of Appeal.

Q. By whom is the Church governed amongst Presbyterians?

A. By the clergy conjointly with a body called ruling Elders, appointed and set apart by them for that purpose.

Q. Upon what do they ground their practice of government by Ruling Elders?

A. They profess to find in Scripture a distinction between Elders who teach and Elders who rule.

Q. What passages do they cite as favouring their scheme?

A. One passage is 1 Cor. xii. verse 28. "God hath set some in the Church first apostles, secondly prophets, thirdly teachers, after that miracles, helps, governments, diversities of prayers."

Q. What objection is there to this quotation?

A. There is every probability that St. Paul uses the word in relation, not to *an office*, but *a spiritual gift*, in common with others, bestowed for a season, by the special influence of the Holy Ghost.

Q. What other passages do they bring as evidence in their favour?

A. Rom. Chap. xii. ver. 6 to 8.—"He that ruleth with diligence" also 1 Tim. Chap. v. verse 17. "Let the elders that *rule well* be counted worthy of double honour, specially they who labour in the word and doctrine."

Q. What interpretation do Presbyterians put upon the word pro-istamenos, as used in Rom. xii. 6, 8?

A. That it refers to an individual, and a regular officer in the Church, separate and distinct from the Ministry.

Q. What is the more certain meaning?

A. That it refers, when applied to an officer, or office, either to the clergy or to civil rulers.

Q. How will you shew this?

A. By 1 Thess. v. 12. "We beseech you brethren to know them which labour among you, and are over you, (or are your rulers) in the Lord, and admonish you and to esteem them very highly in love for their works sake."

Q. What word is used here and with what referenee?

A. Pro-istamenos, or ruler, and applied to the regular Ministry.

Q. What passage do they most rely on as favouring their views?

A. 1 Tim. v. 12, where such a distinction as they speak of seems to be made.

Q. What does the word elder literally mean?

A. An old man?

Q. Where do we first find it applied to an office?

A. In the Old Testament where under the Jewish Theocracy, and afterwards it was used to signify a civil officer.

Q. Is not the same phraseology generally employed in the New Testament?

A. Yes! Here the word presbuteros, or elder, is generally however applied to a *religious* officer, the minister of the Gospel.

Q. Who were the elders then mentioned in the New Testament in connection with the Scribes and Pharisees?

A. A well known and honoured body of civil rulers.

Q. How then may the passage they dwell upon properly apply?

A. To religious, and to civil governors.

Q. How does Beza the great Continental Reformer use the word, pro-estos?

A. As referring to the office of a Bishop or chief spiritual ruler.

Q. How does the learned Mr. Meade interpret the passage.

A. As above, that by the "elders who rule well," are to be understood, *civil rulers*, and "those who labour in word and doctrine," *ministers of the Gospel.*

Q. How may we fully explain it?

A. All rulers are to be esteemed for their office sake. Those who *rule well* are worthy of *double honour*, and while this is due to civil magistrates, more especially is it due to the clergy as *spiritual* rulers.

Q. Upon what basis does Dr. Chalmers place their system of ruling elders?

A. That of "modern practice."

Q. What is their statement with regard to the office of Deacon as found in the New Testament.

A. That they were not properly Clergy, but Laity appointed to take charge of the temporalities of the Church.

Q. Upon what do they ground this assertion?

A. Upon the circumstances attending their appointment, namely the relief of necessitous widows.

Q. What objection is there to their conclusion?

A. We have reason to suppose that the Seven Deacons also preached the Word.

Q. Why do we so suppose?

A. Because we have record of Stephen and Philip, as preachers of the Word.

Q. May we reasonably suppose that the others did so?

A. Yes! although it is not recorded.

Q. Have we any further Scripture authority for the office of Deacons besides the appointment of the Seven?

A. Yes! some expositors consider that as presbuteros, old man, does not alone refer to age but to office, so also does neoteros, or neaniskos, which means young man, refer to an office also.

Q. In what places do we find this term used probably with such an application?

A. Acts v. 6, 10.—Luke xxii. 6. and also 1 Pet. v. 5.

Q. What may be urged further against the Presbyterian view of the Deacons of the Old Testament?

A. First the connection in which they are spoken of by the Apostle Paul, and Secondly, the qualifications he enumerates that candidates for the office should possess.

Q. How are they addressed by St. Paul in his Epistles to the Phillipians?

A. In connection with Presbyters.

Q. What is remarkable in the qualifications for the office of Deacon, as named by St. Paul in his Epistle to Timothy.

A. That they are little different from those required of a Presbyter.

Q. Where do we properly go besides to the Scriptures for Historical information concerning the government of the Church.

A. To the History of the Primitive Church.

Q. What information does this give us concerning the office of Deacon?

A. It tells us that they were from a very early age regarded as a distinct order in the Ministry.

Q. What ministerial duties did they perform?

A. They assisted in distributing the elements, at the administration of the Lord's supper, they baptized new converts, and celebrated marriages.

Q. What besides?

A. They also read Scriptures in the Church.

Q. What early writers and martyrs testify to this.

A. Ignatius, Bishop of Antioch, Justin Martyr, and Tertullian.

Q. When did they live?

A. Ignatius was appointed Bishop of Antioch, A. D. 70. Justin, martyr, flourished in the early part of the Second Century, and Tertullian, the latter part of the Second and beginning of the Third.

Q. Who among the Continental Reformers bear testimony of the same character?

A. Martin Bucer, Calvin and Beza.

Q. What further argument may we use against the Presbyterian view of the Diaconate?

A. That if we assume the first institution of the office was in order to provide for the relief of the poor, still the Church had power to extend the sphere of their labours.

Q. Who uses this argument?

A. The great Richard Hooker, author of the Books of Ecclesiastical Polity.

Q. What further powers were afterwards given to them besides those before enumerated?

A. They were frequently allowed by the Bishops to preach the Gospel.

Q. What are the views of Presbyterians concerning Diocesan Bishops as practised by our Church?

A. That there is no Scripture ground for the existenee of any Qfficer superior to that of a Presbyter.

Q What is their position in making this assertion?

A. It devolves on them to prove that herein the whole Christian world has been in error, from the very

earliest, or from Apostolic times.

B. Waiving our just advantage what may we answer to this?

A. We can appeal as before to the facts of Holy Scripture, supported by like facts of early ecclesiastical History.

Q. What was the position of the Twelve Apostles?

A. A position superior to that of Presbyters and deacons, as to them was given special and peculiar powers for the government and guidance of the Church.

Q. How do Presbyterians argue with respect to them?

A. That as they were specially inspired for the constitution and guidance of the early Church, the office of the Apostolate expired with them.

Q. What further?

A. That they were overseers, or Bishops at large, that is of the whole Church, and not of a part of it.

Q. What may we answer to the first?

A. That in regard to Inspiration, a *similar*, if not the *same* gift was given to the private members of the Church, as well as to the Clergy at large, yet are the powers and prerogatives of each continued, although Inspiration or the extraordinary gifts of the Holy Ghost, in them be ceased.

Q. What to the second?

A. That although they had a general charge and power over the Church, yet each took to himself, a particular part of the world to labour in, as also St. Peter went to the Jews and St. Paul to the Gentiles.

Q. What argument have we in the cases of Timothy and Titus?

A. That they not being of the Twelve were given by St. Paul to have power over Presbyters and Deacons

Q. What do Presbyterians say to this?

A. The Apostles merely delegated some of their powers unto them.

Q. What may we object to their reasoning?

A. That they can give us *no proof* that as St. Paul gave these powers to Timothy, he did not give Timothy, or Titus, authority to give a like power unto others.

Q. What is our next authority for the evidence in Scripture of an office superior to that of a Presbyter?

A. That Scripture brings before us a class of men, not being of the Twelve who are yet called apostles.

Q. Whom do we find among these?

A. Besides Paul, who was an inspired man, we read also of Barnabas who is classed with Paul as an apostle, and who was also a preacher of the Word.

Q. What do they say of the class of men called apostles of the churches?

A. That their office was merely temporary.

Q. Can they give us any proof of this?

A. No!

Q. What passage strengthens our position here?

A. Rev. ii. 2. "Thou hast tried them which *say* they are apostles and are not and hast found them liars."

Q. To what does this *trial* spoken of refer?

A. To their teaching, or preaching which was peculiarly the glory of the proper apostolate, as say St. Paul, "Christ sent me, not to baptize, but to preach the Gospel."

Q. What further sanction does Scripture give to government by Bishops.

A. The Apocalyptic Epistles to the Seven Churches in Asia.

Q. In what particular?

A. They are addressed to the Angels of the Churches.

Q. What may we justly consider from this language?

A. That there was in each Church some one who occupied superior powers and prerogatives above the general ministry and so is termed of the Holy Ghost the Angel or Chief Overseer of such Church.

Q. Can such language be understood of anything but a person?

A. No!

Q. If then Presbyterians make this admission, as they do, to what are they shut up?

A. To the Independent theory, which would give to the college at Ephesus, but one Pastor.

Q. What is the next difficulty, that the advocates of equality in the Ministry have to deal with?

A. The case of James, the first president of the Church in Jerusalem.

Q. What do we learn of him from Scripture?

A. That he was not of the Twelve, yet he is spoken of as an Apostle, and we learn from several places, that he was recognized as the chief Pastor of the Church in Jerusalem.

Q. Who was the James thus referred to?

A. He is called by Paul "James the Lord's brother." He is known in Eccles. History, by the name of "the Just."

Q. Quote the passages where his Presidency is referred to.

A. Acts xii:17. "Go shew these things to James and to the brethren. Acts xxi. 18. The day following Paul went in with us unto James, and all the elders, (or Presbyters) were present." Gal. ii. 12. "Before that certain came from James."

Q. What early Ecclesiastical historians bear testimony to his presidency?

A. Hegesippus and Clement, who are quoted by Eusebius.

Q. When did Eusebius live.

A. He flourished very early in the 4th Century.

Q. What Continental Reformers, bear the same testimony?

A. Zuinglius.—This testimony is confirmed also, by that of Mosheim the Historian.

Q. What special plea is made by Presbyterians?

A. That presbuteros and episcopos are used in Scripture interchangably.

Q. How do we answer this?

A. That at the beginning of the church's history, this was true, but yet it does not follow that at that time, there was no actual difference in their position and authority.

Q. How will you shew this?

A. The Apostolate is termed in Acts i 17 the service, or Diaconate of the Word, so also the Apostolate is termed, an overseer's office, or in other words a Bishop's office.

Q. What is Hooker's powerful reasoning upon this head?

A. That *things* are ancienter than the *names* used to signify them.

Q. What instances does Hooker give?

A. That of the word Minister or servant. Its first or general use was to signify a servant; in the New Testament it was first applied to ministerial service without distinction, its later use is restricted to those who are Pastors in charge of a congregation or mission.

Q. What other?

A. The word disciple originally meant a learner, but its use was afterwards restricted in the New Testament to signify those who were learners in the school of Christ. So also the word apostle signifying messenger, was afterwards restricted to signify those who were the special messengers of our Lord.

Q. What is the testimony of Theodore the Historian as to the change in the terminology of the Church?

A. He says that in the Apostolic age Presbyters and Bishops signified the same thing, but in the second century or after the death of the apostles, the word, Bishop was used for those who were before styled, Apostles, and the word presbyter for the second order in the Ministry.

Q. What is Hooker's account of the manner in which government by Bishops was introduced?

A. He says that first the lay-people at Ephesus were governed by a college of ecclesiastical persons, sometimes called Bishops, sometimes Presbyters who were all subject to the Apostle Paul, but that in consequence of disorder it was found necessary to give one a pre-eminence over the rest, in certain localities, as already had been done at Jerusalem.

Q. What further?

A. That these persons had their authority well known and established before any change was made in their title, and so in the Book of St. John's Revelation they were styled Angels, and that this was not alone in one place practised, but in all the world, as it was accounted no church which had not a Diocesan Bishop.

Q. Do we ever read of any Synod or General Council of the Church presided over by other than Bishops, or Diocesan overseers?

A. No!

Q. What then may we justly affirm of Episcopacy?

A. That it has Divine authority, in so far that from the very early annals of the Church it has had Divine *sanction.*

Q. What position do we take concerning Episcopal Government?

A. That it is fairly drawn to have Scriptural sanction, from the *facts* of Scripture History, and from the *facts* of the History of the early Church, and its unbroken practice for many ages.

Q. Are not Dissenters obliged to make a similar plea for their practice?

A. Yes! So does Dr. Owen and Dr. Dick.

Q. What is the language of Dr. J. Owen upon this head?

A. A consideration of the paucity of *positive rules in the Scripture* for Church government, with the great difficulty of reducing them to practice in the present times (both sufficiently evidenced by the endless disputes and irreconcileable differences of precious, learned and godly men about them), we conceive that the practice of the apostolic churches doubtless for a time observed in those immediately succeeding would be the best external help for the right interpretation of those rules we have, *and a pattern to draw out a church-way by.* [Preface to Country Essay for the practice of church Government.]

Q. Where does their reasoning fail?

A. Their system is not supported by the concurrent voice of the early universal Church.

Q. What eminent men give their testimony in favour of Episcopacy?

A. Isaac Taylor, Grotius Melancthon, Martin Bucer, Calvin and Luther: so also does the Polish Confession of Faith.

CHAPTER VII.

WORSHIP OF THE CHURCH.

Q. What is here the object of our inquiry?

A. To ascertain from Scripture and early Ecclesiastical History what has been the practice of the Primitive Church.

Q. What special influence does the New Testament recognize in the exercise of Prayer?

A. That of the Holy Ghost, who is called the "Spirit of Prayer and supplication."

Q. Does the New Testament recognise or allow of precomposed forms of Prayer?

A. Yes!

Q. In what way?

A. First, because our Saviour worshipped by set forms, as did also His apostles both in the Temple and in the Synagogue, as set forms were always used in the Jewish Church, and secondly, our Lord sanctioned and taught the same to His disciples.

Q. In what instance?

A. In giving the prayer known as the Lord's prayer.

Q. May this be regarded as a set form to be so used?

A. Yes! for while our Lord said in one place, "*after this manner* pray ye," in another he said, "*when* ye pray *say* Our Father."

Q. Under what circumstances were the Lord's Prayer given?

A. Upon request of His disciples, who said "Lord teach us to pray, as John also taught his disciples.

Q. How do we understand that John taught his disciples."

A. Clearly it means, he gave them a form of prayer.

Q. What evidence have we that pre-composed forms were used in the Church during the first century or in the life-time of the Apostles?

A. The universal use of the Lord's Prayer as so given by Him, and so used with common consent. The form of Baptism. The form of professing their faith at Baptism. Form of renouncing Satan and

covenanting with Christ. Forms of Scripture Hymns; so also the forms of benediction, and the repetition of the words of institution at celebrating the Lord's Supper.

Q. Were such forms generally used?

A. Yes! in all the churches.

Q. Is there any similar evidence during the Second century?

A. Yes! The account given by Pliny the Pro-consul to Trajan, Emperor of Rome, concerning the early Christians, shows that they worshipped God in Christ, by a Liturgy, or the alternate use of a set form of words.

Q. What other evidence have we of the use of set forms of prayer at this period?

A. Ignatius, Bishop of Antioch, brought in the practice of singing hymns *alternately* to the praise of Christ, into the church at Antioch, also Lucian the heathen, mentions having heard in the Christian worship, "that prayer which began with the Father and ended with the hymn of many names."

Q. What evidence do we find in the Third century?

A. Cyprian, Bishop of Carthage, refers to the use of a form in professing their faith, also to certain parts of their public service, such as the words of the priest or minister to the people, "Lift up your hearts," and their answer "We lift them up unto the Lord."

Q. Is there unbroken testimony to the same effect in the succeeding ages.

A. Yes! and also it is more full.

Q. What reason may be assigned for no more of the ancient Liturgies being handed down entire?

A. At first, as every Bishop composed the Liturgy for use in his own Diocese, so the practice differed somewhat in different places.

Q. What change took place afterward?

A. Each Diocese agreed to conform its Liturgy to the model of the Metropolitan church.

Q. Where was this first begun?

A. In the French churches.

Q. What further uniformity afterwards obtained?

A. That of National Liturgies, first begun when Rome became divided into different kingdoms.

Q. On what is our own Litany founded?

A. It is compiled from authentic records of the Liturgies used in the Christian Church from a very early age.

Q. What great division took place in the Christian Church?

A. What is termed the great schism, resulting in the organization of the Eastern or Greek, and the Western or Latin church of which the Pope of Rome is head.

Q. What is observable in the Liturgy of the Church of England?

A. That wherever it deviates from the general practice of the Church, it follows, not the practice of the Roman, but the Eastern Liturgy.

Q. What is noticeable in the records of the early Liturgies?

A. First, that they had forms for Morning and for Evening Prayer. Secondly that they read the Scriptures, by a settled order, Thirdly, that they used the Psalms of David responsively, and Fourthly that they had a special form of service for Divine Worship, when they celebrated the Lord's Supper.

Q. What further?

A. That many of their prayers were of a responsive character, to be joined in by the people, also that Litanies or prayers of this character were in frequent use.

Q. Upon what do we found our practice of using habits for celebrating Divine Service?

A. Its general propriety and fitness, and also its general sanction by Scripture,—"fine linen is the righteousness of saints."

Q. What is allowed to be used by the Law of the Church of England, by the officiating Ministers in her churches?

A. "A decent and comely surplice with sleeves."

Q. What are the robes of ministration assigned to the Bishops of our Church?

A. A white robe called a Rochet, and over it another of black called a Chemire, with white sleeves.

Q. Are any other vestments than these authorized by the church?

A. No!

Q. At what period do we hear of vestments being used in the early Church?

A. In the early part of the fifth century, such are plainly mentioned.

Q. On what grounds do we retain those above mentioned?

A. As in keeping with St. Paul's injunction "Let all things be done decently and in order" and also as making a proper and seemly distinction between persons and things sacred and persons and things secular, and as suitable badges of holy offices.

Q. How are we to regard those vestments worn by Popish Priests and imitated by the party called Ritualists?

A. As being in their character and object fitting symbols of what they teach in their doctrine, namely that their ministry are sacrificing Priests.

Q. Are such habits allowed by the laws or doctrines of the Church of England?

A. By no means.

Q. Who of the Continental Reformers assisted in compiling our Book of Common Prayer?

A. Martin Bucer and Peter Martyr.

Q. By whose invitation?

A. That of Archbishop Cranmer.

Q. What did the early Puritans object to in our Book of Common Prayer?

A. That extemporaneous prayer was not at all allowed, or provided for?

Q. Did they entirely object to set forms of Prayer?

A. No! Baxter wished to have a form adopted by the Church of England which he himself had composed.

Q. What was the uninterrupted practice of the whole Christian Church for the first sixteen hundred years?

A. That of worship by the use of pre-composed, set forms of Prayer.

Q. What important testimony can be adduced from the actual results of such practice?

A. It has fed the devotion of most of the best men whose lives are recorded in the annals of the Christian Church.

Q. Is there any force in the objection that forms of Prayer tend to produce lifeless formality?

A. No! the real cause of such is found in the hearts of the worshippers, and is equally present under a various practice.

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